

THE

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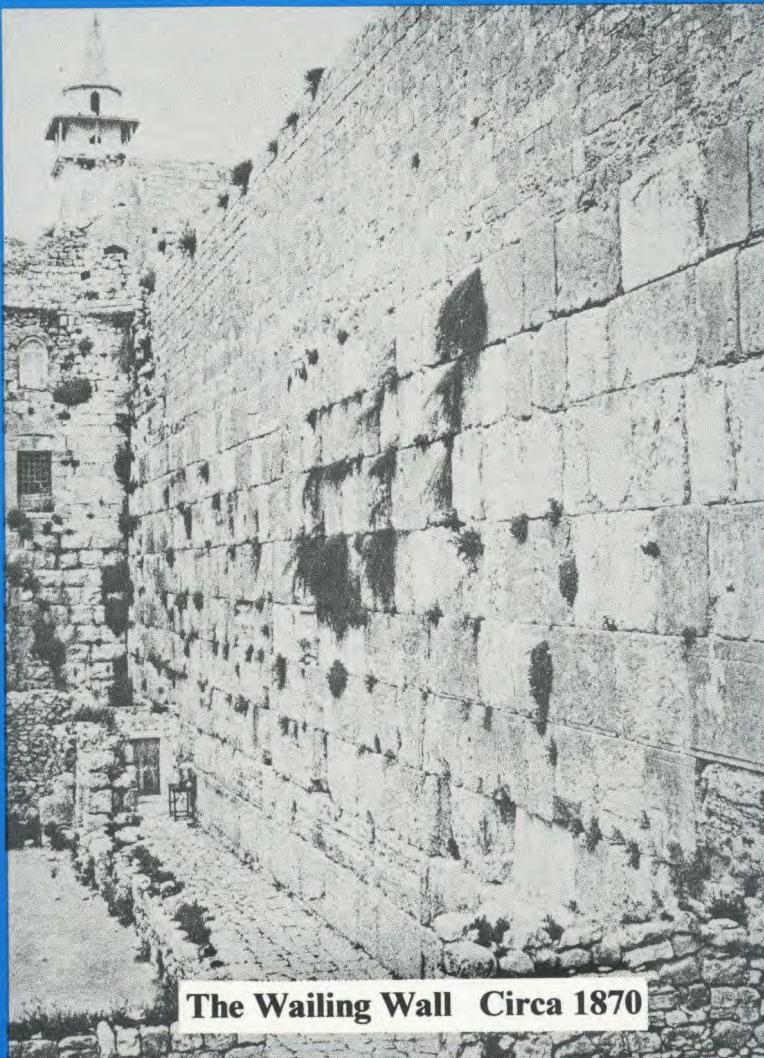
SHEKEL

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The Wailing Wall Circa 1870

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

Post Office Box 940277

Rockaway Park, New York 11694-0277

Tel. 718-634-9266 Fax 718-318-1455



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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

A.I.N.A. % Florence Schuman, Treasurer

12555 Biscayne Blvd #733

North Miami, Fl. 33181

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EDWARD SCHUMAN, EDITOR

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The President's Message by Moe Weinschel



Dear Members,

I wish to convey thanks for the wonderful wishes for a "Refuah Shlema" (A full recovery) from so many of you. I am well on the road and every day is another step forward on that road. I am making every effort to continue my indoor and outdoor activities.

A number of my previous duties have been transferred to Florence Schuman, our hard working Treasurer and Membership monitor. All inquiries re membership, new & old, credit cards etc. should be addressed to her in Florida. We owe much thanks to Florence for her dedicated work on our behalf.

Inquiries re coins and medal issues, new and old, should be sent to J. J. Van Grover, POB 836, Oakland Gardens NY 11364, tel 718 224 9393.

New members are our highest priority, and I hope that you will keep AINA in mind and tell your friends how much they are missing by not joining AINA. We offer special surprise awards to every sponsor of a new member. We invite you and your friends to visit our web site at <http://amerisrael.com> where you will find all the benefits of AINA membership.

We are again in the "address change" season. Please keep us up to date, so that we do not incur the now higher postal expenses, with returns and re-mailing.

As of March 1, 2001 we did not receive any nominations for the Director seats expiring on that date. Therefore, Ed Janis, William Rosenblum and Julius Turoff remain as Board members.

There will be a public offering of the "error" 2001 (Ani Ma'amin) medals, Interested members! Now is the time to inquire.

Shalom

A handwritten signature in cursive ink, appearing to read "Moe".

FROM THE EDITOR

by Edward Schuman

Many of our traveling members leave their winter dwellings to return to their regular homes this time of the year. We wish to thank the many members who called or wrote advising us of their plans. We are hoping that we were notified of all the address corrections prior to this issue being mailed. Every returned SHEKEL, after paying the postage due on the return and remailing costs, costs A.I.N.A. almost \$3. With dues at \$15 you do not have to be a math expert to see the consequences. We have just about exhausted the moneys allocated in our yearly budget which are set aside for this purpose and there is still a half year to go. So it is extremely important to let us know the correct address to have your magazines delivered to.

When AINA contracted for the 2001 annual membership medal, our design was submitted and the final design approved for the striking. We were notified that a delaying error had occurred. We later learned that the standard obverse AINA emblem die was not used, but instead, though error, a University of California design was muled with our *ANI MA'AMIN* (I Believe) reverse. The error was quickly corrected and our members received their correct 2001 membership medal on time.

Some time later, a parcel with about 700 of the muled medals was received. By an amazing coincidence, the University of California design incorporates the biblical quotation *LET THERE BE LIGHT* which is one of the mottoes of the university. The medal therefor has a double connotation.

The answer of what to do with these medals came from our membership. AINA will offer these medals for sale and as a new membership incentive. The cost of the medal will be \$5.- for members, \$6.50 for non-members. As a membership incentive, the cost will be \$5.00 with a new subscription to AINA or a total of \$20. New subscriptions will include all of the back issues for 2001, the regular AINA *Ani Ma'amin* membership medal and the IGCMC medal.

Orders for the medal or membership can be sent to AINA % Florence Schuman, treasurer, 12555 Biscayne Blvd. #733, North Miami, FL. 33181. It is needless to say that our organization surely needs whatever help it can get to defray our rising expenses. Wouldn't it be wonderful if we could turn this error medal into a profit for A.I.N.A.?

Till the next issue



A WAIL OF A WALL STORY

by Philologos

REPRINTED FROM THE FORWARD

Is it the "Western Wall" or "the Wailing Wall"?

Jews nowadays make a point of saying "Western"; non-Jews say both; and the question, which has hitherto seemed a semantic one tinged with religious and national overtones, has now become part of the wrangling over former President Clinton's proposed Israeli-Palestinian peace agreement. In the words of the Israeli political and military analyst Ze'ev Schiff, writing in the Hebrew daily *Ha'aretz*:

"What is the length of the Western Wall? Is it confined to the wall facing the space traditionally used by Jews for prayer, which is only 175 feet in length, or does it include the entire western retaining wall of the Temple Mount? The Palestinians demand that any diplomatic settlement adhere to the shorter length, known as "the Wailing Wall." Israel insists on "the Western Wall" ... whose length is 1460 feet. Let us try to shed some philological light on the matter."

There is no doubt that the Hebrew term *ha-kotel ha-maaravi* or "Western Wall" is far older than "Wailing Wall." Thus, for instance, in *Shemot Rabba*, a midrashic collection of exegeses on the book of Exodus from the seventh or eighth century C.E., we find the saying attributed to Rabbi Acha (himself a fourth-century scholar) that, even after the destruction of the Temple, "the *Shekhinah* (God's presence in the world) never leaves the Western Wall."

There is some doubt, though, whether Rabbi Acha was actually referring to today's Western Wall rather than to the ruined west wall of the Temple building itself, since there is no mention by any similarly early source of the custom of praying or mourning at today's wall. Indeed, in the early centuries after the destruction of the Temple, Jews were prohibited by the Roman authorities from entering the city of Jerusalem at all, and the customary place for mourning the Temple was the Mount of Olives, which overlooks the Temple Mount from the east. A description of this rite is given by the fourth-century Church Father Jerome, who observed Jews on the Mount of Olives on the Ninth of Av, the day of mourning for the Temple, wailing and lamenting while they looked down on its ruins. The earliest clear use of *ha-kotel ha-maaravi* in the sense of today's "Western Wall" is by the 11th-century Italian Hebrew poet Ahiniaz ben Paltiel. This, too, though, may predate the actual use of the wall by Jews for prayer, since it is not until the 16th century that we hear of the wall being used for that purpose.



The English term “Wailing Wall” or its equivalent in other languages dates from much later. In fact despite its hoary sound, “Wailing Wall” is a strictly 20th-century English usage introduced by the British after their conquest of Jerusalem from the Turks in 1917. In the 19th century, when European travelers first began visiting Palestine in sufficient numbers to notice the Jews there at all, the Western Wall was commonly referred to as “the Wailing Place,” as in the following passage from Samuel Manning’s “Those Holy Fields” (1873):

“A little further along the western [retaining] wall we come to the Wailing place of the Jews.... Here the Jews assemble every Friday to mourn over their fallen state.... Some press their lips against crevices in the masonry as though imploring an answer from some unseen presence within, others utter loud cries of anguish.”

The “Wailing-place” was a translation of El-Mabka, or “the Place of Weeping,” the traditional Arabic term for the wall. Within a short time after the commencement of the British Mandate, however, “Wailing Wall” became the standard English term, nor did Jews have any compunctions about using it. Only after the Six-Day War in 1967 did it become *de rigueur* in Jewish circles to say “Western Wall”- a reflection of the feeling, first expressed by official Israeli usage and then spreading to the Diaspora that, with the reunification of Jerusalem under Israeli sovereignty, there was no longer anything to wail about. Hence forward, the wall should be a place of celebration.

This happened so quickly that it is difficult to find a Jewish book written after 1967 in which the term “Wailing Wall” occurs. Gradually, the non-Jewish world began to fall in line, so that “Western Wall” predominates in contemporary non-Jewish usage too, though “Wailing Wall” can still be found there. Muslims, for their part, use neither term, “El Mabka” having fallen out of favor in the 1920s with growing Arab-Jewish tensions over rights at the wall. The Palestinians then began calling it “El-Burak,” after the name of Mohammed’s horse that was supposedly tethered there on the prophet’s legendary night ride to Jerusalem and heaven.

But in Hebrew it has always been *ha-kotel ha-maaravi*, at least for the last thousand years. Or rather, this is its full form, which Israelis rarely use in ordinary conversation. In Israel one generally hears no more than *ha-kotel*, “the Wall,” the subject being clear, since the everyday Hebrew word for “wall” is *kir* and *kotel* is used only in special idioms.

The photograph on the front cover of this issue was taken in 1870.

ELI COHEN

Most Syrian Jews left immediately after the Israel War of Independence. Their vacant houses in the Jewish quarter were occupied by Palestinian Arab refugees whose presence caused constant tension and clashes with the remaining Jews. The Jews were persecuted by the authorities and frequently arrested, especially during the trial of the Israel intelligence officer Eli Cohen.



Eli Cohen was born in Alexandria, Egypt in 1924 and educated at a Jewish primary school and a French high school. As a youth he was active in many Zionist organizations. His activities in local Zionist organizations, led to several investigations on the part of the Egyptian authorities. During the Sinai Campaign he was arrested and detained until January 1957, and upon his release was expelled from Egypt. He was 33 years old.

He settled in Israel in February 1957, thereafter serving with the Israel intelligence service. In the 1960s he was sent to Syria disguised as a rich Syrian citizen. Little did his family in Israel, or his neighbors in Damascus, know that he was an Israel spy. He befriended senior Syrian officials, soon learning many government secrets. He was able to learn about Syrian military installations on the Syrian-Israeli border and other sensitive materials. This information, which he radioed back to Israeli Intelligence helped greatly in defending Israel against her enemies. After several years of brilliant service, he was discovered by accident.

In January 1965 he was arrested in Damascus as an Israel secret agent. His public trial before a military tribunal attracted worldwide publicity. The prosecution contended that he had established close ties with various departments and high-placed officials in the Syrian government. Cohen was convicted on a charge of espionage and sentenced to death. Requests that he be represented at his trial by a foreign or even local lawyer were refused. Despite strenuous efforts to persuade the Syrian government to commute the death sentence, including the intervention of Pope Paul VI and the heads of the French, Belgian, and Canadian governments, Cohen was publicly hanged in the Damascus city square. Thousands of people viewed the public hanging on television.

There are streets, squares, and parks on Israel named in his honor. Information about a State Medal issued to commemorate the 35th anniversary of his execution can be found on the outside back cover.

The Origins of Haman's Three Cornered Hat

By Ronn Berrol

Haman is the well-known villain of the Story Of Purim. A famous distinguishing characteristic of Haman is his three-cornered hat. However, as one goes through the Book of Ester, the story on which Purim is based, there is no mention of Haman's hat. In fact, nobody is really sure how the story of Haman's unique cap first became part of his persona. The question lingers: from where did the legend of this three-cornered hat originate?

The Book of Ester takes place in the city of Sushan. It tells the story of how King Ahasuerus deposed of his queen and came to marry a Jewish woman named Ester. The King's Prime Minister, Haman, becomes obsessed with killing the Jews and especially Mordechai, who happens to be Ester's uncle. In the end Queen Ester foils Haman's plot to kill the Jews, and instead it is Haman who is hung on the gallows intended for Mordechai.

The story of Purim is not based on any known historical event. Yet, there are many facets of the story that are based on historical places and figures. The city of Sushan was well known in antiquity. It is known to us today as Susa and was the central administrative capital and winter residence of the Kings of Persia from 521-359 BCE. Additionally, King Ahasuerus is more commonly known as Xerxes I, who ruled Persia from 519-465 BCE.

While there is no record of a prime minister by the name of Haman, his three-cornered hat was well known in the ancient world. The *Kausia*, as this three-cornered hat is better known, was part of the regalia of Macedonian and Persian noblemen. There is archaeological evidence that the *Kausia* was a part of Macedonian apparel from around 500 BCE (there is some debate as to whether the *Kausia* was an adaptation of a cap from North-West India known as the *Chitrali*). It is interesting to note that our first records of the *Kausia* occur contemporaneously with the exact time period that the story of Purim allegedly takes place. However, this most likely is pure coincidence as most scholars believe that the Book of Ester was composed sometime during the second century BCE.

Jewish scholars are split as to when the tradition of Haman wearing a three-cornered hat began. The consensus suggests that it is an Ashkenazi tradition dating from somewhere between the 16th to 18th century CE.

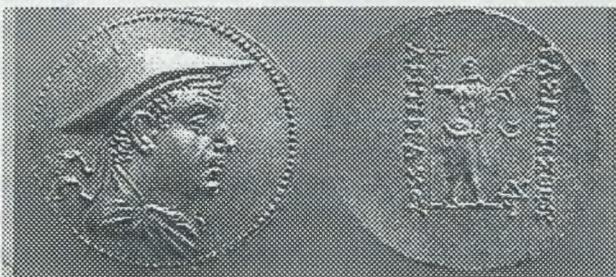
Although Haman probably never existed and nowhere in the Book of Ester is his *Kausia* mentioned, historically the use of the *Kausia* fits the apparel that a nobleman of Persia might have adorned. Numismatic evidence supports the importance of this hat. The coinage of Philip II is a

prime example of this. On the reverse of the tetradrachm, we see Philip riding a horse with a flowing cape and a *Kausia* perched upon his head. This picture reminds one of the image that Haman wished to convey to the People. At one point in the Book of Ester, Ahasuerus asks Haman, "What shall be done to the man whom the king delights to honor?" Haman erroneously thinks that the king is referring to himself and answers that this man should be draped in royal apparel and placed on the king's horse with a royal crown placed on his head while being paraded though the city. Haman might have been pleased to cut as dashing a figure as Philip did on his tetradrachm.



Macedon, Kings of Philip II. 359-336 BC. AR Tetradrachm (14.44 gm). Struck 354/3-349/8 BC. Pella mint. Laureate head of Zeus right / FILIP-POU, Philip, NN, wearing *kausia*, on horseback left, his right hand raised; D between horse's forelegs, star below. Le Rider 137a (D79/RIO9 - Kraay-Hirmer 562) Toned, near EF.

Perhaps the most impressive numismatic evidence of the importance of the *Kausia* can be found on the coinage of Antimachos of Baktria. The kings of Baktria were hellenized in typical Greek fashion and much of their coinage reveals their emulation of Macedonian royalty. It is interesting to note that this tetradrachm was minted sometime between 185-170 BCE. This is the approximate time period when the Book of Ester is thought to have been composed.



Baktria, Indo-Greek Kings. Antimachos. Circa 185-170 BC. AR Tetradrachm (16.81 gm). Pushkalavati mint? Diademed and draped bust right, wearing a flat *kausia* / BASILEWS QEOU right, ANTIMACOU left, Poseidon standing facing, holding long trident and palm; monogram to right. MIG 124f, Bopearachchi Serie 1A-, Rahman 173-174. Lustrous, choice EF.

The *Kausia* was also popular among Persian nobility as well, who were no doubt significantly influenced by Persia's contacts with the Greeks. At this time there is no numismatic representation of the kings of Persia appareled with a *Kausia*. Perhaps the *Kausia* was not part of the King's formal wear, or was reserved for members of court and nobility only.

Although the *Kausia* was a hat worn by people of importance in Macedonia, Persia and Baktria, a few hundred years later it had become a hat of the common people of Rome. In Rome it was referred to as a *Petasus*, and was a hat frequently seen on images of Mercury. This hat was often worn by travelers due to its wide sun brim. As Mercury was the protector of travelers it seems fitting that he should appear with his *Petasus* on coinage.



Despite the fact that Haman is the fictional villain of a fictional story, his hat has a significant historical basis. However, the mystery of how this hat became associated with Haman probably lies in a pastry made for children called Hamantaschen. The Hamantaschen is a poppy seed filled pastry shaped like a triangle. Originally these cookies were called mohn-taschen which symbolised Haman's pockets. Later the Mohn was changed to Haman, as a play on words. Most likely the Askenazic Jews of Germany developed the legend that Haman wore a three-cornered hat to explain the significance of these pastries. Thus a modern legend evolved concerning an ancient story in which historically accurate details were created.

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Cincinnati's Early Jewish Beginning

The Jewish community in Cincinnati, Ohio is the oldest west of the Allegheny Mountains. In March, 1817, Joseph Jonas, a young English Jew arrived at the then metropolis of the Ohio Valley. Friends in Philadelphia endeavored to induce him to relinquish his purpose of going to a place so far removed from all association with his coreligionists, and said to him: "In the wilds of America and entirely among Gentiles, you will forget your religion and your God." However the young man remained deaf to the persuasions of his friends and persevered in his original purpose. For two years he was the only Jew in the western town.

People who had never before seen a Jew journeyed many miles to have a look at him. "Art thou a Jew?" and old Quakeress asked him. Assured that he was, she told him "Thou art one of God's chosen people." Prospering at his trade of watchmaking, Jonas soon won the respect of his neighbors. In 1819 he was joined by three others, Lewis Cohen of London, Barnet Levi of Liverpool, and Jonas Levy of Exeter. These four with David Israel Johnson of Brookville, Indiana, a frontier trading station, conducted on the holidays in the autumn of 1819 the first Jewish service in the western portion of the United States. Similar services were held in the three succeeding falls.

Newcomers continued to arrive, the early settlers being mostly Jewish Englishmen. The first Jewish child born in Cincinnati was Frederick, son of the above mentioned David Israel Johnson and his wife Eliza. This couple, also English, had relocated to Cincinnati from Brookville where they had first settled. The first couple to be joined in wedlock were Morris Symonds and Rebekah Hyams, who were married on September 35, 1824.

The first Jewish death in the community was that of Benjamin Leib in 1821. This man, who had not been known to be a Jew, when he felt death approaching, asked that three Jewish residents of the town be called. He disclosed to them that he was a Jew. He had married a Christian wife and had reared his children as Christians, but he begged the three that he be buried as a Jew.

There was no Jewish burial ground in the town. The few Jews living in the city at once proceeded to purchase a small plot of ground to be used as a cemetery. Here they buried their repentant coreligionist. This plot, which was afterwards enlarged, was used as the cemetery of the Jewish community till the year 1850. At present, it is situated in the heart of the city on the corner of Central Avenue and Chestnut Street.

There were not enough settlers to form a congregation until the year 1824, when the number of Jewish inhabitants of the town had reached

about twenty. On January 4th of that year a preliminary meeting was held to consider the advisability of organizing a congregation. Two weeks later, on January 18th, Congregation B'ne Israel was formerly organized. On January 8th, 1830, the General Assembly of Ohio granted the congregation a charter, whereby it was incorporated under the laws of the state.

For twelve years the congregation worshipped in a room rented for the purpose but during all this time the congregation was exerting itself to secure a permanent home. Appeals were made to the Jewish congregations in various parts of the country. Philadelphia, Charleston S.C. and New Orleans lent a helping hand. To the Jewish congregation in Charleston, they wrote "we have always performed all in our power to promote Judaism, and for the last four or five years we have congregated here where a few years before nothing was heard but the wild beasts and the more hideous cry of savage man." Contributions were even received from Portsmouth, England whence a number of Cincinnatians had emigrated, and from Barbados in the West Indies. On June 11, 1835, the cornerstone of the first synagogue was laid. On Sept. 9th 186, the synagogue was dedicated with appropriate ceremonies.

The first benevolent association was organized in 1838. The first religious school established in 1842, which soon gave way to a Talmud Torah and then to a Hebrew Institute, today the Hebrew Union College.

An early Cincinnati bank check is the numismatic illustration for this article. Herman Levi & Co., was a Jewish banking house in Cincinnati during the 1870's. Could it be possible that Herman Levi was a descendant of Barnet Levi, one of the three English Jews who started the Jewish community in the city?



Maimonides

by Peter S. Horvitz

Rabbi Moses ben Maimon, also known as Maimonides [son of Maimon] or Rambam [from the initials of his title, name, and father's name,] was born on March 20, 1135 in Cordova, Spain. His father was a famous sage who guided his son's education in both Jewish and secular lore. The later fields included Western philosophy and medicine, in both of which Moses would excel.

In 1148, the city of Cordova passed from the control of the Fatimite dynasty, during which great tolerance had been shown to members of all the sects of the Muslim faith and members of all other faiths, into the hands of Almohades, who were fanatic in their narrow interpretation of Muslim principles. Liberal Muslims, Christians, and Jews were all persecuted. For the next twelve years, Maimon and his family were in constant danger from the Almohades and their minions. The family's wanderings, narrow escapes, and hardships led to their eventual emigration to North Africa and the city of Fez.

Yet it was during this period of turmoil that Maimonides first came to prominence for the work that would win him worldwide renown. It was during this period that he began his commentaries on the Talmud and the Mishnah and wrote studies on the calendar and on logic. The commentary on the Mishnah was finally completed in Maimonides' thirtieth year. It was written in Arabic, but was quickly translated into Hebrew.

Maimonides spent only five years in Morocco, from 1160 to 1165. His major literary work of this period was his essay on the Sanctification of the Name of God. During this Fez period he established a friendship with the Muslim poet and theologian Abdul Arab Ibn Muisha.

After leaving Fez, Maimonides made a brief trip to Eretz Israel, before settling in Cairo. Shortly after his arrival there, his father, Maimon, died. This deeply grieved the great scholar. From 1165 until his own death, Maimonides would reside in Cairo.

When he first arrived in Cairo, Maimonides went into the gem trading business. This was a joint venture with his brother David. When David and the family's wealth were lost in a shipwreck in the Indian Ocean, Maimonides turned to his medical knowledge to support himself and his family. His renown in this area spread far and wide. He wrote a number of treatises in this field, breaking much new ground. Maimonides is credited with the discovery of allergies, the nervous system, the influence of mental attitude on recovery, eight hours of sleep as the norm, the individuality of

patients (what will cure one person, may not work on another,) and chicken soup as a medicine. He also made a number of significant discoveries in the treatment of epilepsy. Maimonides' reputation in medicine was so great that it came to the attention of the ruler of Egypt and much of the Middle East, Saladin, the great conqueror and opponent of Richard Coeur de Lion. Ibn Abi Usaybi'a, an Arab friend of Abrahan, the son of Mairmonides, tells us that Maimonides served as the court physician for Saladin and that he treated Saladin, as well as Saladin's son and heir, al-Malik al-Afdal. Saladin heaped many honors on Maimonides. Presumably, Maimonides only treated the Egyptian ruler while he was present in Cairo, not during his many military campaigns and diplomatic voyages. When Saladin was out of the country, he probably depended on someone else for any medical attention he might require. It was while making a visit to Damascus, that he suddenly fell ill and died on March 4, 1193. Maimonides was not in attendance at Saladin's death.



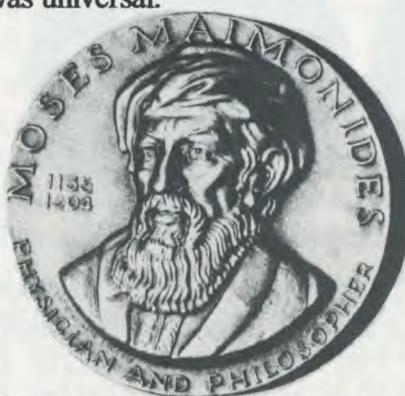
One of the most remarkable commemorative coins of the middle ages was one issued by Saladin's neighbor and ally, Husam al-din Yuluq Arslan, the ruler of Mardin from 1184 to 1201. The coin in question, a bronze dirham, was issued in II 93 to mark the death of Saladin. The obverse depicts four figures in attitudes of deep mourning, bewailing the death of the great Islamic leader. The reverse has an Arabic inscription within a circle, surrounded by another Arabic inscription.

By 1177, Maimonides was recognized as the leader of the Jewish community of Cairo. Jews from all over the world came to Cairo to consult him on matters of faith or corresponded with him over great distances. When Solomon Schechter excavated the Cairo Geniza in 1896, he uncovered letters in Maimonides' own hand.

The literary works of the final period of his life, the period of his residence in Egypt, include many of Maimonides' most significant contributions. Maimonides most important work in Hebrew is that book which has earned for itself the title *Mishneh Torah* (or *Second Torah*.) It

was completed in 1180 and is a codification of all the many rules and laws scattered throughout the Torah and Talmud. It carefully analyzes all various opinions and variations and interprets all controversies into clear rules and laws. It is for this work more than for any other that Moses son of Maimon won for himself the famous epitaph that appears on his grave, **"From Moses to Moses there was no one like Moses."**

The most important of Maimonides' works in Arabic was completed in 1190. From a literary and philosophical point of view, his *Guide for the Perplexed* is his masterpiece. This book is a philosophical analysis of Jewish teaching, showing that those teachings can be harmonized with the main currents of philosophical thought, particularly with Aristotle and Plato. This work had a tremendous impact on rabbinical teaching at the time and down to our time. Furthermore, Maimonides' approach was adopted by Christian philosophers, most notably St. Thomas Aquinas, who used similar methods to coordinate Christian thinking with the Greek philosophers. Maimonides died in 1204 in Cairo. His remains were transported to Eretz Israel and buried in Tiberias. The mourning throughout the Jewish world was universal.



The illustrated medal was struck in 1969 for Presidential Art Medals by the Medallic Art Company of N.Y. as part of a series on the 50 Great Men of Medicine. The medal is struck in bronze, measures 44 millimeters, and was designed by Abram Belskie, a Jewish medallist born in London in 1907. The obverse shows an almost facing portrait bust of Maimonides, with a slight turn towards the left. Above his head are the words MOSES MAIMONIDES and below PHYSICIAN AND PHILOSOPHER. In the left field are Maimonides dates, 1135 and 1204. Under the cut of the shoulders is the signature of the artist. The reverse of the medal shows the Lion of Judah, superimposed above a menorah, above an open book, above the Star of David. The lion has a rather Assyrian look about it, though both sides of the medal maintain the artist's reputation as an art deco stylist. At the top are the words PHYSICIAN'S PRAYER

Nostradamus Part 2

by Peter S. Horvitz

The town of Salon de Provence is only a short ride from the city of Marseilles. Although I had traveled to Marseilles, my wife's hometown, some 15 times during the last 25 years, I had never visited the quaint town of Salon. It was an article in an airline magazine than convinced my wife and me to make the short trek.

Salon was the last home of the sixteenth century sage and physician Michel (or Michael) Nostradamus. There his house is preserved as a museum dedicated to his life and works. In the square near his beautiful stone house is erected a statue of him in a modernistic style.

In our way into the center of town, we had stopped at the Collegiate Church of St. Laurent, where we saw his tomb. Originally he had been buried elsewhere, but his remains were transferred to this church following the French Revolution.

As one drives around Salon, the town seems to follow a nineteenth century plan, though the impressive chateau of Emperi, of a much earlier period, rises above the town, just to the west of its center on top of a steep hill. It was a beautiful spring day and we found a place to park on the tree-lined Cours Gimon, just passed the City Hall. The tourist board was just a few steps from our car and I went in to ask about the location of Nostradamus's house. The girl inside gave me a little map and explained that the house was very close. I helped my wife from the car and we started following the path directed on the map. We made a left at the tourist board and turned right onto the next street, which was only just a long house width away and we turned away from the nineteenth century and passed back into the Middle Ages. The twisting street was narrow and the houses were of the time of Jean d'Arc.

The paving for the street, which was basically a walkway, though we did see some traffic, was very irregular, so I held my wife's hand. But we made good progress along the marked path and we were soon in front of the house of Nostradamus.

But we hadn't eaten lunch as yet, so we continued our walk a little further down the street and around the corner. There we were delighted to find the little square I mentioned earlier with the statue of Nostradamus. Besides the statue, the square contained a pizza restaurant and a Breton restaurant, which is the one we picked for our meal. There we had a delicious goat-cheese pie, with sweet crepes for desert. We drank a small pitcher of hard cider along with the meal. The atmosphere in the restaurant was friendly and we enjoyed hearing a native Marseilles talking with the

waitress about the pros and cons of this splendid little town, which he frequented on a regular basis. The waitress preferred the big city atmosphere of Marseilles. We swallowed our last mouthfuls of crepe and our last sips of cider and we were ready for Nostradamus.

The museum had a wonderful gift shop at the entrance, on street level. There I bought a reproduction of the first edition of *Les Propheties* (Lyon, 1557). I also bought the medal that illustrates this article. This medal is a production of the Monnaie de Paris and a typical work of the mint in its splendid design and detail. I was especially pleased to find that the medal was an original striking, rather than a restrike. This is easy to tell with French mint medals, for the edge of the restrikes bear an incused date, besides the incused mintmark found on all editions.

The medal measures 68 millimeters and is struck or cast in very high relief. The obverse shows a facing bust of Michael Nostradamus, bearded, in hat and robe, turned slightly towards the left. His name is given on the left and on the right he is identified as an astrologer and physician. Closer to the bust are his dates, born in 1503 and died in 1566. The signature of the medallist, Dropsy, is found, incused, just to the right of the bust. The reverse shows a naked man spread out above an astrological chart.



The house has three stories and one has to ascend to the top using a circular stone staircase with narrow steps. This worried me, for just one year before my wife could barely walk half a block, the result of an illness of long standing, but this day she would perform splendidly. She did not complain and carried on with practically no rest. We were very pleased with the visit. Each room had a scene out of Nostradamus's life with life-sized figures and furniture and was accompanied with an English recording describing it. Nostradamus's Jewish background was emphasized and his powers of prediction were ascribed to his knowledge of *Kabbalah*, as well as his knowledge of astrology. But besides the familiar lore of Nostradamus as a prophet, we learned a great deal about the man, the physician, and the man of letters. We learned that he was persecuted by

the French Inquisition and had to flee for his life. We learned of his reputation as one of the finest doctors in France and his success in treating the plague. And we learned about his other writings, including his book of recipes.

As we left the museum, we passed an interesting store selling old military things, including medals. There I purchased a beautiful cast plaque of A. Sarret by Deloye (1838-1899). I have not been able to find any information on Sarret, but the artist has a very interesting notice in Forrer's *Dictionary of Medallists*. This plaque measures 116 millimeters and, as Forrer indicates carries on in a commendable way the traditions of David D'Angers.



We then returned to our car. Right across the street was a bookstore. I suggested to my wife that she rest in the car while I take a glance at this shop. But much to my delight, my wife still had plenty of energy and insisted on going into the bookshop. In the window of the shop we noticed a copy of the Nostradamus book of recipes. However it was in French, which my wife can read with ease, as she is French, but I can only read with strain and difficulty. Moreover the book was very expensive for a book that was neither old nor attractive. So, somehow, I managed to talk my wife out of this book, promising her I would find her a translation when we returned to America. I proved a pretty good prognosticator myself, for when we returned I managed to find a beautifully illustrated English translation at a fraction of the French price. This book is entitled *The Elixirs of Nostradamus* and was published in 1996 by Moyer Bell of Wakefield, Rhode Island and claims to be the first English translation of this work.

One place my wife and I have often visited on our trips to France is Aix-en Provence. My wife is a graduate of the University of Aix and the city is filled with interesting sights. One thing we always do when we go to Aix is to buy a box of calissons. These are special candies that are associated with the city. They are a lozenge shaped confection made of

ground almonds, sugar, orange, and egg white, mounted on a wheat wafer base. The top of each candy is glazed with egg white. Somewhere along the way we learned that the candies were associated with the historical reality that Aix was relatively spared during the period of great plagues that haunted France in the sixteenth century. In other words, people in Aix believe that calissons are good for you.

Now another thing we learned in our visit to the Nostradamus museum was that the great physician was specially sent for, during the time of the plague, to treat the citizens of that ancient Roman spa and university town. His treatment was most successful and he was applauded for his efforts, which saved many lives. Now considering the two things, that calissons are good against the plague (at least according to the natives of Aix) and that Nostradamus went there to treat the plague, my wife devised a theory. This was before we had gotten hold of his book. Her theory was that Nostradamus must have invented calissons and introduced them to Aix. Now I do not know if anyone ever came up with this idea before my wife, but when we got hold of the book, some months after our return, my wife's theory was proved correct beyond a doubt. On page 147-148, under the title "How to make marzipan," is not a recipe for standard marzipan, but the exact recipe for calissons. Nostradamus, in presenting his recipe, is clearly presenting a medical cure, but he states at one point, "These small cakes... may be used as medicine but are very nice to eat at any time." The citizens of Aix could not agree more.

The day in Salon was a lovely one. It was one of those days when one forgets memories of the past or fears for the future. History and prognostication were, for that day, pushed to the back of our minds in our enjoyment of our visit. But that raises another question in my mind, what is the science of right now? What part of our souls is dedicated to this present moment? Memory and our sixth senses are busy with yesterday and tomorrow. Today is still in search of its Herodotus, its Nostradamus.

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Notify the A.I.N.A. office if you change your mailing address. We must pay postage due fees for returned SHEKELS plus the costs to remail to your new address.

SAMUEL IBN NAGREL'A PRINCE OF THE SPANISH JEWS

By Marvin Tameanko

Jews came to ancient Spain very early in its history. The first arrivals were Jewish/Roman merchants or freed slaves and the families of veteran soldiers who settled there in the 1st century BC. They must have flourished in the bountiful Roman province of Hispania because in AD 305 the clergy of the newly ascendant Christian church were so afraid of the Jews that, at a conference in the city of Elvira near Granada, they tried to curtail Jewish activities in society, commerce and agriculture. However, for a century after the Elvira Council, the Jews continued to prosper under the administration of tolerant Roman governors. In 409, the Vandals and the Visigoths invaded Spain and these tribes, recent converts to Arian Christianity, held no prejudices against the Jews. The early Visigoth kings promoted many Jews to high positions in their governments and Jewish regiments were included in their armies. This changed dramatically in 589 when the Visigoth king, Reccared I, 586-601, converted from Arianism to Catholicism and his successors, especially king Sisebut, 612-621, and the later king, Egica, 701, abandoned their Jewish subjects and permitted the church to persecute them horribly. Because of this, thousands of Jews, threatened with forced baptism or enslavement, emigrated to France and North Africa where they could live in safety. But many more remained in Spain as a hated and oppressed minority. In 711 a Moslem army under the general named Tariq ibn Ziyad, crossed over from North Africa and invaded Spain. The Jews and many Christians welcomed these Moors, a mixture of Arab and Berber tribes, as deliverers from the oppressive rule of the last Visigoth king, Roderick. The Arab invaders had no problem accepting Jews and Christians into their midst as long as they did not attempt to convert Moslems and paid the usual head taxes. In 756, Omayyad Arabs, originally from Damascus and led by the emir Abdurrahman, arrived in Spain and their leaders, worldly men interested in conquest and commerce not religious persecution, relaxed all the restrictions placed on the Jewish community. By the 10th century, talented and prosperous Jews rose to influential positions in the courts and society of Spain.

The Spanish Jews during the 10th and 11th centuries were fortunate to have the most illustrious leaders in their history. These men, such as Hisdai ibn Shaprut, 915-970, were multi-talented, versatile statesmen and the

Jewish poets glowingly described them as wearing the fabled quadruple crowns of exalted station, Torah scholarship, good deeds or righteousness, and priestly descent. One such remarkable and outstanding leader was Samuel ibn Nagrel'a, called Shmuel Ha-Nagid, 993-1056. This grand title, Ha-Hagid, can be translated as 'The Prince' but it was usually given to the appointed head of the Jewish community, in both Islamic and Christian countries. Descendants of the great scholar, Maimonides (Moses ben Maimon), the Rambam, 1135-1204, retained this honorary title for generations after his death.



A proposed commemorative plaque honoring Shmuel Ha-Nagid.
Designed by the author.

Unlike his contemporaries Shmuel Ha-Nagid wore not a quadruple but a sextuple crown. He was a brilliant writer of Halachic rulings, a commentator on the Talmud, composer of poetry, maker of precedent-setting legal judgements, and a linguist speaking seven languages. On top of all that he was also a great soldier and leader of men. Samuel's story reads like a wonderful fable taken from the book, 'The Arabian Nights'. His life perhaps inspired the famous, old folk-tale about a Jewish vizier who fell out of favor at the court and was ordered to be executed. The vizier pleaded with the Caliph to give him thirty more days of life and, in return, he would teach the ruler's favorite horse how to fly. After the vizier was granted his strange request, his friends admonished him for making such a rash and impossible promise. The vizier calmly replied that a lot could happen in thirty days. He might die peacefully in his bed, the Caliph might die in a palace revolt or, who knows, in thirty days he might actually be able to teach the horse how to fly. The typically Jewish "Gallows" humor in this legend is a historical comment on the ephemeral status of prominent court-Jews, including the powerful Samuel, in the Spanish caliphates of that era.

The Spanish Omayyad dynasty, beginning in 756, ruled over a large domain from their capital city of Cordova. The kingdom itself was called Al-Andalus by the Arabs and this name was also applied to the city of Cordova. The Omayyds reigned effectively until 1013 when they were overthrown in a civil war. The surviving minor princes and usurpers, fighting amongst themselves, then set up 23 separate, small and weak kingdoms in the land area of the old realm. These rulers were called in history, the 'Muluk al Tuwaif', the Kings of the Bands. Many people, including Jews who had prospered under the last great Omayyad ruler, Hisham II, fled to the largest and most stable of these caliphates, particularly the one established by the Zirid dynasty, centered around the city of Granada. A large and prosperous Jewish community had existed there for centuries. In fact, many contemporary Arab writers referred to Granada as 'Karratta-al-Yahud' or the city of the Jews.¹ Among these emigrants from Al-Andalus was a young man, named Samuel Ibn Nagrel'a, who packed up his meager belongings, converted his assets into the more portable silver coins struck by Hisham II and moved to Malaga, the capital of the neighboring Hammudid caliphate. In this port city, he set up a business importing and selling spices and perfume.



A silver coin, called a dirhem, of the last Omayyid ruler, Hisham II, 976 - 1013. The legends, in Kufic script, give the 'Kalima' the standard Moslem formulas of faith, proclaiming the oneness of Allah and the uniqueness of Mohammed, in the center. The rulers name, date and mint, Al-Andalus, is inscribed around the edges. *Monedas Hispano-Musulmanas* by Antonio Medina Gomez, (cited as Gomez) no. 61.

Because he was a well educated, multi-lingual businessman, many people approached Samuel to write petitions to the caliph of nearby Granada, Habbus Al Muzaffar ibn Maksin Al Sinhaji, 1019 -1038, for

permission to settle in his kingdom. The grand vizier of this ruler, who received Samuel's letters, was so impressed by his legal arguments and wisdom that he invited him to come to Granada and serve as one of his assistants. Nagrel'a was a dedicated civil-servant and a wise diplomat so when the old vizier died, the king appointed Samuel to fill the position. He eventually became the chief advisor to the king, the ambassador for Granada to the neighboring Arab and Christian kingdoms, the secretary of the king's finances, and the minister of war. In this last office, Samuel was also the commander-in-chief of Granada's militia and he led the army to a spectacular victory over the forces of the neighboring Almerian caliphate. This action earned Samuel great respect from the Moslems of Granada and it raised him to so high a position in the royal hierarchy that the Jewish community considered him to be a new Mordechai, the savior of his people, and they celebrated a special Purim festival in his honor.² Also, the king rewarded his commander-in-chief by bestowing great riches on him. The spoils of the war probably contained many of the coins struck for the defeated Almerian caliphate and a large amount of these were given to Samuel. Characteristically, and in the true spirit of righteousness, Samuel distributed a large part of his share of the booty to the scholars and poor of the Jewish community.

When king Habbus died in 1038, a civil war broke out between his two sons, both contenders for the throne, and Samuel was instrumental in resolving the conflict and having the eldest son, Badis ibn Habbus Al Muzaffar Al Nasir, 1038- 1073, succeed his father. Through his diplomatic mediations, Samuel achieved new prestige in the court and was placed at the highest administrative level in the caliphate. As treasurer of the kingdom, Samuel was probably responsible for striking the coins that advertised the ascendancy and great power of the kingdom of Granada. The most common Arab coin was the silver 'dirhem', weighing about 2.9 grams. This thin, broad coin was inspired by the earlier Sasanian (Neo-Persian) drachm which, at first, was copied exactly by the Arabs. However, the later dirhems were struck displaying only inscriptions and no representations of living things in accordance with the dictates of the Koran. A gold coin, called the 'dinar', weighing about 4.3 grams was also struck. This coin resembled the dirhem in design but was based on the weight of the contemporary Byzantine gold coins, called solidii, (singular - solidus), then circulating throughout the west. This gold coinage was also produced in fractional dinar denominations. A very limited series of a small copper coin, called the 'fals', existed but barter was the most common method of exchange for small goods.



A silver dirhem of Caliph Badis, 1038 - 1073, son and successor to Habbus, of the Zirids, struck in Granada; resembles the typical Arab dirhem. Gomez, 76.

Samuel's new powers and wealth enabled him to enhance Jewish life in the community. Along with his charitable acts, he induced many famous scholars to come to Granada from North Africa and Persia and he established a Talmudic academy to promote study and learning among the Jews both in Granada and elsewhere. Unfortunately, when Samuel died in 1056, all his great work was undone and his enemies began a terrible persecution of the Jews in Granada. Samuel had been succeeded as the Vizier by his son, Yehoseph (Joseph), but he was not as wise as his father and, becoming arrogant, he incurred the hatred of the Arabs. In December, 1066 the mobs of Granada, incited by false rumors of betrayal by Joseph and the Jews, turned on the Jewish community, massacring 4,000 people in a single day.

Despite this terrible pogrom, many of the Jews of Granada survived and, moving to other cities, rebuilt their lives and continued to flourish. By the end of the 11th century, Moslem Spain became the leading center of Jewish life and scholarship in the western world. Many more great lights of Spanish- Jewish learning arose in those years, including Solomon ibn Gabirol, the poet and philosopher, Issac Alfasi, the Talmudic scholar, Yehuda Halevi, the physician, poet and philosopher, Abraham ibn Ezra, the biblical commentator, astronomer and poet, and the great Moses ben Maimon, Maimonides, the Rabbinic authority and physician. Most of these scholars surpassed Shmuel Ha-Nagid in learning and wisdom but his great secular accomplishments set the solid foundations for their success. However, the memory of Shmuel Ha-Nagid and all the great men that followed him was eradicated from Spanish history when the entire, 1,600 year old Jewish community was expelled or destroyed in 1492.

Notes and Biography

1) *Israel, A History of the Jewish People* by R. Lears, The World Publishing Co., New York, 1949, page 251 2) *Encyclopedic Dictionary of Judaica*, G. Wigoder, editor, Ketter Publishing, Jerusalem, 1974 page 528

Countermarks of the Roman Legions

by David Hendin

Apparently five Roman legions and one Roman cohort (a principal part of a legion) played important roles in the military activity in ancient Israel, mostly during the Jewish War and the Bar Kochba War, but also at the time of the New Testament.

There has been much discussion about why people countermarked coins in ancient times. Both civil and military countermarking took place, and the countermarks of the Roman Legions apply to the latter. In his comprehensive book *Greek Imperial Countermarks*, Christopher Howgego says, "Countermarking took place in military contexts in many parts of the Roman Empire." He observes that, "Legionary countermarks are usually found on worn coins. It is likely that their primary purpose was to make such coins acceptable to the troops as pay or change. Since each group of legionary countermarks (in the east at least) is found on one size of coin only, they may have guaranteed a specific value also. The evidence of finds does not suggest that the countermarks turned the coins into tokens for use by the legions only. The countermarks could be applied either at a legion's permanent camp or on campaign, and probably by detachments as well as legions. A study of the brick stamps of *X Fretensis* (by Dan Barag of Hebrew University) shows the iconographic tradition to which the countermarks belonged."

It is possible that the countermarking of coins was necessary for the legionary soldiers more as a psychological tool than a fiscal one. After being drilled and "psyched" into hating their enemies, the legionaires may have been unable to adapt to local coinage without its being stamped with their own insignias. Of course the very visible circulation of countermarked coins could also have a devastating psychological effect on the people living in the territory occupied by the legionary force.

The Roman forces active in ancient Israel were the *Cohors II Italia* and the *Legiones V Macedonia* (also apparently known as the *V Scytica*) *VI Ferrata*, *X Fretensis*, *XII Fulminata*, and *XV Apollinaris*. Josephus mentions the five legions-V, VI, X, XII, XV - by numbers only, without their names. For the most part we have been able to fill in the legionary names from contemporary numismatic and epigraphic evidence that is available.

Legio V Macedonica (also known as Legio V Scytica)

Not much is known about the origins of the Fifth Legion, mostly called *Macedonica*. The earliest records are reports by Strabo of settlement of its

veterans at Berytus by Agrippa in 15 BCE. It may have fought in Philippi or perhaps it simply garrisoned in Macedonia before moving into Moesia. Josephus mentions the Fifth Legion's activity in Judaea during the Jewish War. Nero appointed Vespasian to lead Roman troops to squash the Jewish revolt. He gathered his forces at Antioch near the end of 66 CE and marched with two legions to Akko-Ptolemais, where he met Titus, who had been in Alexandria. When Titus reached Akko-Ptolemais, Josephus reports ..."there finding his father, together with the two legions, the fifth and the tenth, which were the most eminent legions of all, he joined them to that fifteenth legion which was with his father..." (*Wars*; 111, 4, 2)

The Fifth and the Tenth Legions with the Fifteenth, fought together at Jotapata, which the Romans conquered June/July 67 after a 48-day siege. Before Jotapata fell, Sextus Cerealis Vettulenus, commander of the Fifth, took a force of 600 cavalry and 3,000 infantry to Mt. Gerizim where they massacred more than 11,000 rebellious Samaritans. Next, Vespasian besieged Gamala with the Fifth, Tenth, and Fifteenth, in which the Fifth suffered major losses. After the fall of Gamala, in November 67, Vespasian led the Fifth and Tenth to winter quarters in Caesarea. In the spring of 68, Vespasian moved the Fifth to Nicopolis-Emmaus, where it apparently stayed until the siege of Jerusalem in 70.

Moved into Jerusalem, the legions built siege ramps "after seventeen days of continuous toil." One ramp, "facing the Antonia was thrown up by the Fifth Legion across the pool called *Struthion*..." The Fifth besieged the Antonia and took it in a surprise attack in July of '70. In 71 CE, the Fifth Legion was moved from Alexandria to Moesia.

The Fifth Legion has generally been identified as *Macedonia* because of three inscribed tombstones of its soldiers found at Nicopolis-Emmaus late in the 19th century. But in a study published in the *Israel Numismatic Journal* (13), Dan Barag and Shraga Qedar present four coins countermarked by the Fifth Legion in Judaea during the Jewish War. Surprisingly, however, the inscription on the coins, LVS, points to the name *Legio V Scytica*.

"The countermark LVS belongs ... to the Legio V Scytica and was punched on bronze coins at Caesarea between the late summer of 68 CE and the legion's departure for Alexandria with Titus late in 70 CE or early in 71 CE enroute back to its quarter at Oescus in Moesia. How can the discrepancy be resolved between the countermarks of the Legio V Scytica



FIFTH LEGION countermark LVS (for Legio V Scytica) and KAI (for Caesarea) on a 22 mm bronze coin of Caesarea from the time of Nero. (Hebrew University Collection).

and other evidence that the Vth Legion, fighting in Judaea during the Jewish War, was the Legio V Macedonica?"

Barag and Qedar explain that the three soldiers of the Fifth, whose tombstones have been found "were soldiers in active service, and not veterans, and were buried at Emmaus

between the spring of 68 CE and summer of 70 CE." They further explain that, "In the summer of 68 CE, or some what later, bronze coins were countermarked at Caesarea for use in the camp of the Vth legion at Emmaus as L(egio) V S(cytia). A possible solution for this apparent discrepancy may be found in the history of the legion before the Jewish War. The Legio V Macedonica had its quarters, with the Legio IHI Scytica, in the part of Macedonia that was eventually transferred to Moesia. In 33/4 CE, the former legion is mentioned, together with the latter, in an inscription set up during the construction of a road in Moesia Inferior, and during the principate of Claudius, it is referred to, together with Legio IIII Scytica, in an inscription of its legatus L. Martius Macer."

Barag and Qedar also refer to a fragmentary inscription from Peltvinum, a city of the Vestinians on the Via Claudia Nova, Italy, which reads LEG. V SCYTICA. IN. AR.... They suggest that the last two letters may be completed to read AR(menia), since the Fifth fought in the Armenian war under Corbulo's command.

"The fragment from Peltvinum and the countermark from Caesarea constitute the only evidence that the Legio V Macedonica was referred to as the Legio V Scytica in 62 CE (or earlier) and in 68-70 CE, respectively. The parallel and contemporary use of the name Macedonica on the epitaphs at Emmaus and Scytica on the countermark used at Caesarea is difficult to explain. Was the name Scytica an official name, introduced after the name Macedonica was in use and prevailed? The inscription fragment from Peltvinum and the countermark from the Jewish War show that the occasional inconsistency in the names of legions continued to the end of the Julio-Claudian period," according to Barag and Qedar.

Legio VI Ferrata

The Sixth Roman Legion, known as the iron legion (*ferrata*) probably was one of Mark Antony's original legions at the battle of Philippi in 42 BCE, but at the time had not yet acquired its nickname. The Sixth Legion was stationed in northern Syria as early as 4 BCE and by 19 CE it had moved to Laodicea, south of Antioch.



SIXTH LEGION countermarks
LVIF (for Legio VI Ferrata) and
an unknown bust on a worn 20
mm bronze coin. (Hendin-801)

Early in the second part of the first century the Sixth took part in the successful Armenian campaign. When Cestius Gallus, governor of Syria, advanced on Jerusalem at the beginning of the Jewish War, his principal force was the Twelfth Legion, but a detachment of the Sixth Legion and its legate accompanied them.

The Twelfth Legion was badly defeated while retreating from Jerusalem and the legate of the Sixth Legion was killed. Thereafter, the Sixth Legion participated with the Tenth and Fifteenth Legions in the campaign in Galilee and the final siege and destruction of Jerusalem.

Josephus reports Titus' advance on the city that led to the destruction of Jerusalem this way: "He led the three legions which under his father had previously laid Judaea waste (V, X, and XV), and the Twelfth, which under Cestius had once been defeated. This legion, generally renowned for its valor and now remembering what it had suffered, advanced the more eagerly to seek revenge. Of these he ordered the fifth to join him via the Emmaus route, and the tenth to ascend by way of Jericho, while he himself set out with the others, being further attended by the greatly increased contingents from the allied kings and a considerable body of auxiliaries from Syria. The four legions from which Vespasian had selected men to go with Mucianus to Italy were brought up to strength with the troops supplied by Titus; he had with him two thousand picked men from the armies in Alexandria and a thousand guards from the Euphrates." (*Wars*; V, 1, 6)

When Jerusalem fell in 70 CE, the Sixth Legion was also used as part of the Roman forces in the siege and destruction of both Machaerus and Masada.

After the Jewish War, the Sixth Legion was moved to Samosata on the Euphrates. Later, in 106 CE the Sixth Legion was sent by Trajan to convert Nabataea from a client kingdom into the Roman Province of Arabia. Once this mission was accomplished, the Sixth Legion was stationed at Bostra. Later, the Sixth Legion helped build the major Roman highway connecting Damascus with the Gulf of Aqaba in the south and in 115, the Sixth joined other Roman forces for Trajan's campaign in Parthia. The Sixth Legion counternark most frequently seen is "LVIF", which occurs on heavily worn coins of about 20 mm in diameter. The "VI" countermark is also known.

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Moses Myers Bill of Exchange - March 7th, 1796

Moses Myers, son of Haym and Rachel Louzada Myers, was born in New York City in 1752. For a time he was a junior partner in Isaac Moses & Co., a New York import-export firm, but the bankruptcy of Isaac Moses in 1786 led Moses Myers to seek a new enterprise. With his friend Samuel Myers, also a junior partner in the bankrupted firm, he opened a store in Norfolk, Virginia, 1787. After Samuel moved to Petersburg, Virginia (1789), Moses expanded his operations into importing and exporting.

By 1812 he was the leading merchant south of the Potomac. During his early years in Norfolk, he functioned also as agent for the Philadelphia financier Stephen Girard, as superintendent of the Norfolk branch of the Bank of Richmond, and as consular agent for France and the Batavian Republic. He was elected to the city's Common Council for 1795-97 and because he polled the largest vote, served as council president. The Embargo Acts of 1807-15 and a second bankruptcy of Isaac Moses, with whom he had investments, led Moses Myers and his eldest son, John, into bankruptcy. Myers never totally recovered from this setback, despite the testimonials of 277 Norfolk and Portsmouth merchants. President John Quincy Adams later named him collector of customs, superintendent of lights, and agent for the Marine Hospital, declaring him "the first honest man in the post" serving with distinction from 1827 to 1830. He died in 1835. Myers' handsome home, erected in 1792, remains a Norfolk landmark.

For \$2735⁰⁰ /oo.

Norfolk March 7th 1796

Sixty days after sight of this my first Bill
(Second of same tenor & date unpaid) Pay to the Order of Mr. John Keith
Two thousand Seven hundred Thirty five Dollars & fifty Cents
Value in Account as advised.

To John C: Jones Esq:

Boston
26 March accepted
John Jones

Moses Myers

Zichron Ya'akov Tokens

by Arie Kindler

The story of this short-lived series of tokens issued for the Jewish settlement of Zichron Ya'akov is taken from the book *Zichron Ya'akov* by Arie Samsonow, "The Benefactor" - in the good old days when the Baron's coins circulated in Zichron Ya'akov.

In spring 1885, only three years after the foundation of the settlement, Mr. Yehuda Wormser, then the representative of Baron Edmond de Rothschild in Zichron Ya'akov, decided that local tokens should be issued to overcome the shortage of small change and also to make people less dependent on the money-changers who made their living by exchanging currencies and providing small change, often taking a healthy commission for themselves. Until then, a kind of parchment tokens were used in this settlement.

Very likely Mr. Wormser already had before him samples of the tokens of the Templers, those German settlers who had emigrated to the Holyland with the desire to reclaim the land and possibly, even those of the agricultural school at Mikve Israel, which are very similar in workmanship and design.

From the Jewish aspect this was a most remarkable undertaking, considering the last autonomous Jewish coins were issued in Palestine in the time of the Bar-Kokhba War - or some 1750 years previously. It must be understood that this was to be a semi-official issue of local value only. The tokens were struck in Paris and the House of Rothschild endorsed the issue with thirty-thousand gold francs. The quantity of tokens struck is unknown, but although they are extremely rare today the size of the endorsement indicates that quite a large quantity must have been issued. The tokens became de facto legal tender not only in the settlement itself but also in the surrounding Arab villages, as well as in Haifa and Jaffa.

The series issued was of three denominations, 1, 1/2 and 1/4 The name of the denomination is not stated, perhaps out of a concern to avoid a clash with the law, and so has become conjectural. Some maintain, it was the piastre while others claim it to be the matlick.

The Zichron Ya'akov tokens became popular with the Arabs who sometimes even preferred them to the Turkish currency. They were even hoarded by them in jars and their women sewed them to their headgear as adornment.

All went well, until Ali- Beg, the recently appointed Turkish *mudir* (subdistrict officer) came from Caesarea on inspection to the Jewish settle-

ment. As he walked about the colony intent on discovering any new or recent unlicensed building activity which would enable him to blackmail the Jewish settlers, he came across an Arab who was counting his money and spotted some strange coins among his cash. Upon investigation he found it to be a local issue of the Jews, which the Arab had received from a Jewish shop-keeper. Wasting no time, he entered the shop and asked the daughter of the shop-keeper about it. She avoided a direct answer which made him all the more furious and so he shouted at the top of his voice that the Jews are striking money of their own, are betraying the Sultan, and that he, Ali-Beg is going to teach them a lesson.

Upon hearing this outrageous noise, the Jewish settlers gathered round and when Ali-Beg raised his sword against the girl he was hit with a stick by one of the settlers. His sword was broken and he was wounded in his hand. It is thus clear that the Turkish administration regarded the issue of these tokens as a demonstration of independence on the part of the Jewish settlement.

Ali-Beg went straight away to the *kaimakam* (district officer) in Haifa and charged the Jews of Zichron Ya'akov with a twofold crime:

- a) issuing their own coins, which was illegal.
- b) attacking a government official, while performing his duty.

Simultaneously, the same All-Beg sent however a messenger to Zichron Ya'akov offering to withdraw his charges against the settlers upon immediate payment of a hundred gold pounds to him. Mr. Wormser rejected this demand as blackmail and in consequence, three settlers were sentenced each to one year imprisonment. They never served the term, since in a corrupt administration people could always manage to evade prison.

At length, Baron Rothschild's agent arrived in Beirut from Paris to settle the matter with the *vali* (provincial governor). He suggested that the Baron would show himself not ungrateful if Ali-Beg were to be released from his post. At the same time, the *vali* let Ali-Beg know that he would become reinstated in his post upon withdrawal of his charges against the settlement. Ali-Beg promptly withdrew his charges, and the punishment of the three settlers was annulled, but the Jewish tokens had to be withdrawn from circulation after all.

Mr. Salman Pevsner who, before World War I, was an agricultural laborer in Zichron Yalakov told the author that when working in the fields of the settlement he once dug up a jar filled with these tokens. Nobody knows today who had hidden them there but they were certainly buried in the hope that some day they would be back in circulation.

The scarcity of these tokens nowadays, which one hundred sixteen years

ago must have circulated in abundance, to judge by the sum of 30,000 gold francs with which they were endorsed, can afford us with a revealing analogy concerning the scarcity of ancient coins today and the quantities formerly in circulation.

The 1 denomination is struck from brass - 27mm in diameter- 4.5 grms. weight The 1/2 denomination struck from brass- 23mm in diameter 3.3 grms weight The 1/4 demomination struck from brass- 22mm in diameter 3.1 grms. weight.



Your editor recalls that even in the late 1960's these tokens were not readily available. Very little was known about these early tokens at this time and they would bring really high prices, even for those times, if purchased from persons who knew what they were. Some dealers however, had these tokens in their junk boxes and with luck you might have been able to "steal" one. As an example, I recall buying a Jewish bath house token at a Metropolitan New York Coin Convention from a dealer who attributed the words "Mikveh Israel" to mean a Jewish ritual bath, instead of a token from the Mikveh Israel Agricultural School in Palestine. The 1/4 denomination Zichron Ya'akov is excessively scarce and I was fortunate to purchase the only specimen I ever had seen.

THE JEWS OF COCHIN

The origin of Jewish association with Cochin, a city in India and the Malabar Coast is obscure. Legends and traditions connect the early stages with various events in the history of Israel and Judah, after the destruction of the First Temple. The Jews of the area are divided into three endogamous groups, "White Jews," "Black Jews," and meshuhrarim or "Freedmen" (Emancipated). The White Jews (called "Paradesi," foreigners) are a mixture of Jewish exiles from Cranganore and (later) Spain, Aleppo, Holland, and Germany. They have a white coloring and follow the Sephardi rite with some Ashkenazi forms. The Black Jews are of the same coloring as other Indians and have separate synagogues from the Whites. Influenced by the Indian caste system the three groups do not intermarry. The third group, the meshuhrarim, were manumitted slaves and their offspring were attached to either of the two communities but had no rights (until 1932) to sit in the synagogue or be called to assist in the services (except on Simhhat Torah).

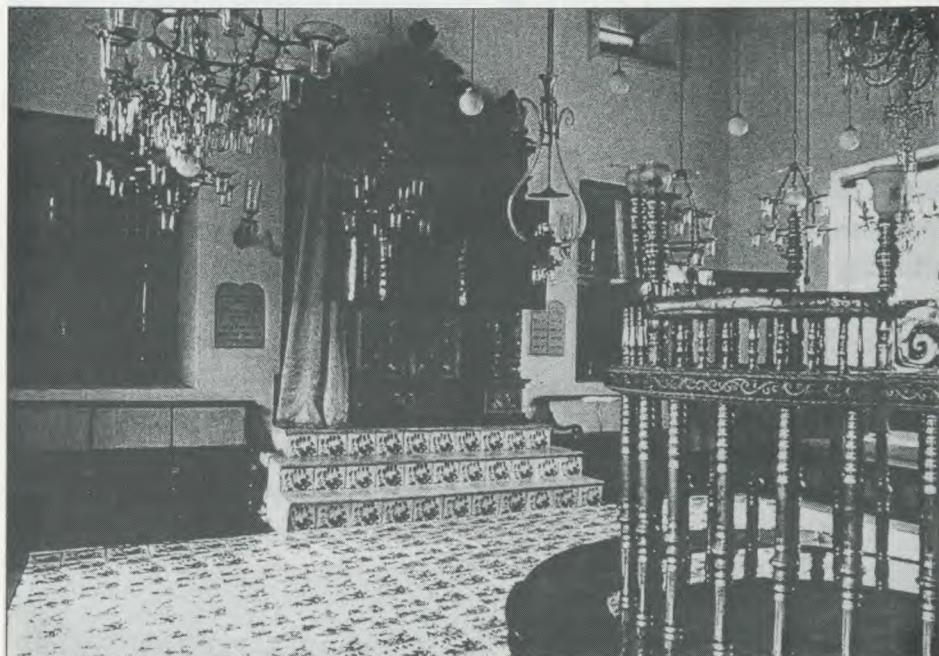
In 1882 the chief rabbi of Jerusalem (R. Meir Panigel) answered an appeal of the community that the "blacks" were true Jews, but the meshuhrarim would be considered so only after immersion in a mikveh. At the beginning of the 20th century there were 200 White Jews and 900 Black Jews and meshuhrarim at Cochin.

The earliest evidence of the settlement of Jews on the Malabar coast is given by two copper plates in the possession of the congregation of the White Jews. On these are engraved in the ancient Tamil language privileges granted to a certain Joseph Rabban (Issuppu Irappan) by the Hindu ruler of Malabar, Bhaskara Ravi Varma. These copper plates are claimed to have been in the possession of the White Jews "from time immemorial." They are cherished as their earliest historical document, their charter and original settlement deed (sasanam), and are deposited in an iron box, known as Pandeal, in the Paradesi Synagogue and carefully guarded by the elders. The text of this inscription can now be definitely established as dating to no earlier than 974 and no later than 1020, although it has been dated by some scholars to very much earlier.

In 1506, the German traveler Baltazar Springer referred to the Jews of Cochin as a foreign element among the pagan population. Two waves of Jewish immigration converged on Cochin in the early decades of the 16th century: firstly Jews who came the original Jewish settlement on the Malabar coast, after its destruction by the Portuguese about 1524, and secondly Jews and New Christians, from Spain and Portugal.

Under the Portuguese rule (1502–1663), the Jews of Cochin could not have survived had it not been for the protection and liberty afforded them by the rajah of Cochin, who welcomed the new Jewish immigrants, allotted them land to build their homes and synagogues—in the proximity of his own palace in Mattancheri, now known as Jew Town—and granted them religious and cultural autonomy. He appointed a hereditary mudaliar ("chief") from among the Jews as their recognized spokesman and invested him with special privileges and prerogatives and with jurisdiction in all internal matters of the communal organization of the Cochin Jews, though without any political power.

In 1568 the Paradesi Synagogue in Cochin was built. Its hand painted tiles come from Canton, China and its oil chandeliers were imported from Belgium.



The Jews of Cochin repaid the benevolence of the rajah by helping him in his military struggles with neighboring potentates, earning a reputation as courageous and loyal fighters. They refused, however, to go to battle on the Sabbath. Most of the mudaliars became the rajahs' close advisers, trusted counselors, and devoted agents, and assisted them in diplomatic and economic affairs. In 1619 the rajah appointed the mudaliar Levi as his ambassador to the Portuguese viceroy for Goa.

Dutch rule was a turning point for the Jews and granted them complete cultural autonomy and religious freedom. It also broke their isolation from the rest of the Jewish world. In 1686 the Portuguese community in

the rest of the Jewish world. In 1686 the Portugese community in Amsterdam dispatched a delegation to Cochin, headed by Moses Pereira de Paiva, to visit the Jewish community and to collect data on its history and way of life. The visitors made a considerable impact on the Jewish community, mainly because of a consignment of Hebrew books that they brought for the community. The 15th of Av, the day of their arrival, was celebrated as a festival in Cochin. The close contact between the Jews of Amsterdam and Cochin lasted throughout the 125 years of Dutch rule over Malabar. Dutch rule also brought unparalleled prosperity to the Jews. The records of the Dutch East India Company of the 18th century in the Hague and in the Indian archives provide abundant documentary evidence on the emergence of a class of Jewish merchants, bankers, leaders in diplomacy, negotiators, and interpreters.

To maintain their traditional synagogue-centered life, the Jews of Cochin were in need of a steady supply of Hebrew liturgical books and equipment. Ezekiel Rahabi, followed by his sons and descendants, helped to do this throughout the 125 years of Dutch rule. Ezekiel, in his letter of 1768 (25 Tishri 5528), written in answer to 11 questions put to him by the Jewish scholar and merchant Tobias Boas of the Hague, discussed the organization, history, and religious customs of the Jews of Cochin. The publishing house of Tobias Boas and that of Joseph Jacob Proops of Amsterdam provided the community with prayer books and talmudic and rabbinic texts, as well as works on Jewish philosophy. Products of their strongly developed historical consciousness are the many Hebrew chronicles written by Cochin Jews—whose writings have been preserved in manuscript. The community's pride in its past has helped to preserve much information on its history and traditions.

Like all Oriental Jews, those of Cochin were imbued with a strong messianic spirit. It can be detected in many phrases in their liturgical compositions as, "May the Holy Land soon be rebuilt and established in our days." The hopes of a return to the Holy Land connected with the appearance of the pseudomessiah, Shabbetai Zevi, in the 17th century found an echo even in this remote corner of the Diaspora. A close contact between Cochin and the Holy Land was established from the middle of the 18th century, through emissaries from Erez Israel. The Cochin Jews showed their sympathy with the emerging modern Zionist movement under Theodor Herzl in a letter wishing Herzl success, written in Cochin in 1901. In 1923 the first Zionist organization was founded in Cochin, and the Jews sent representatives to the Zionist Federation in London and even appointed Israel Zangwill as their representative to one of the Zionist Congresses, being themselves unable to send a delegate.

Many Cochin Jews wished to immigrate to Israel, but the Israel authorities were aware of the elephantiasis disease that was widespread among the Cochin Jews and this caused a delay in their aliyah. Finally in 1953 and 1955, after the assurance was given that the disease was not contagious, there was an influx of about 2,000 Cochin Jews to Israel. When they arrived in the country, they were all gathered in the same region so that their health could be followed. When it was found that there was no danger, most of the Cochin Jews (60–70%) were established in settlements throughout the country, including Nevatim, Mesillat Zion, Yesud ha-Ma'alah, Kefar Yuval, and Ta'oz. Altogether 2,200 Jews left Cochin for Israel up to 1970. The community in Israel numbered 4,000 in that year.

The Paradesi Synagogue in Cochin celebrated its 400th anniversary in 1968 together with a celebration for the 1900th anniversary of the traditional date of the founding of the community. The festivities were attended by the Indian prime minister, Indira Gandhi, and the Indian government issued a commemorative postage stamp for the occasion. The "Paradesi" synagogue still manages to maintain a minyan on Saturdays, bolstered by visitors from Israel and Jews from elsewhere.

In Israel, the Cochin Jewish community thrived, particularly in the 1970s when the moshavim in which the majority of Cochin Jews lived, prospered. In 1984, the community in Israel celebrated the 30th year of its successful aliyah at moshav Nevatim in the presence of the president of Israel, Chaim Herzog. By 1990, the community of Jews of Cochin Jewish origin in Israel numbered approximately 8,000. In that year the annual Hanukka coin was dedicated to Cochin Jewry. On the reverse of the coin, a 19th century Hanukka lamp from Cochin is displayed. The Hebrew inscription on the upper portion reads "Hanukka Lamp from Cochin". Below the Hanukka lamp, in Hebrew "19th century".



RAMAT GAN

Israel's Garden City

Ramat Gan is a city in central Israel adjoining Tel Aviv and fourth in rank among the country's cities. In 1914, 20 settlers from Eastern Europe formed a group called Ir-Gannim ("garden city"). They envisaged a garden suburb where they could enjoy a country-like life without having to relinquish the amenities of a city. The group resolved to carry out the building without the use of any hired labor and forbade the establishment of factories within the settlement's boundaries. The project became feasible only in December 1921.

The proximity of Jaffa and expanding Tel Aviv generated Ramat Gan's quick growth. In 1922 it had 140 inhabitants, and in 1926 Ramat Gan was given a municipal council status. In the 1930s relatively large industrial enterprises preferred to establish themselves in Ramat Gan, where land prices were less expensive, instead of choosing Tel Aviv where everything was more costly. In 1939, the community had 5,000 inhabitants and commenced to grow vigorously. By 1948 its population was 19,000.

The municipal government took exceedingly care to preserve the atmosphere and design of the town. Many trees were planted along all of the avenues and many public gardens were laid out, utilizing mainly the slopes of the low sandstone hills on which the town was built. In 1948 the municipal area covered about 3 sq. miles.

After 1948, Ramat Gan's growth accelerated and full city status was obtained in 1950. Population growth was most rapid in the early 1950s (in 1953 there were 42,000 inhabitants, in 1958, 71,500, and by 1963, 95,800), and by 1968 the city's population, together with that of Bar Ilan University lying within the municipal boundary, totaled 106,800.

Bordering on Tel Aviv in the west and north, on Givatayim in the southwest, on Bene-Berak in the east and on Ramat ha-Sharon in the northeast, Ramat Gan, whose municipal area expanded to about 5.8 square milers in 1968, occupies a central position in the country's largest conurbation. The city is one of Israel's foremost manufacturing centers with food preserves, chocolate, cigarettes, textile spinning, weaving, dyeing and finishing, metals, building materials, and wood.

In 1968 the Israel Diamond Bourse was opened in Ramat Gan. Hotels and recreation homes constitute another branch of the city's economy. The largest of the city's network of gardens was the 494 acre national park to

the south with tropical tree species, a rose garden, and a large artificial lake with boating facilities.

Ramat Gan has the country's largest sport stadium with a capacity of 60,000 and Israel's most important sports center. Makkabiah Village and many other installations and children's playgrounds belong to its municipal area. It has many cultural institutions, a municipal library, museum, and lecture halls, and a chamber orchestra.

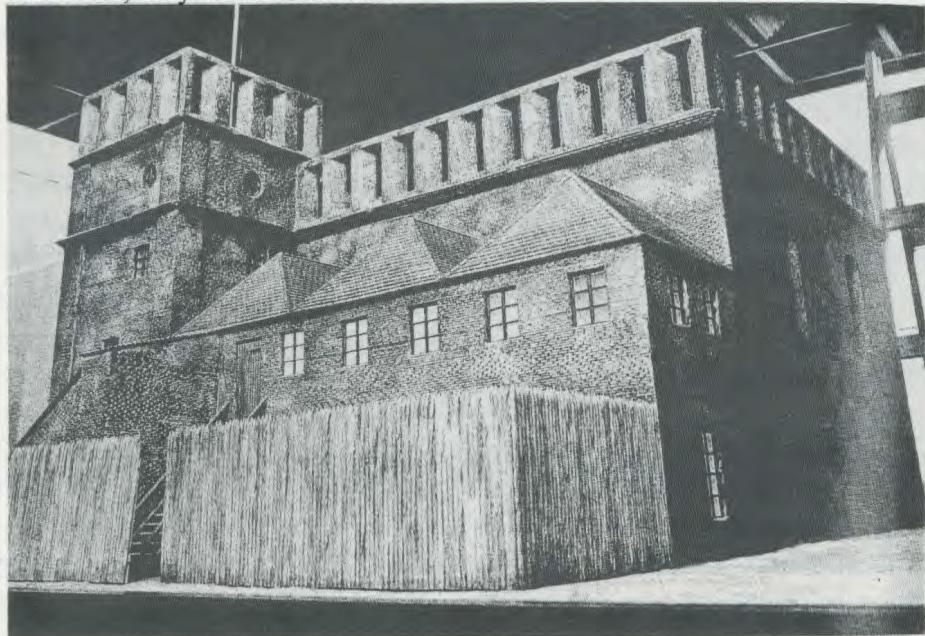
In 1962, Ramat Gan issued a municipal bond which serves as the numismatic illustration.



Pepper Vodka from Lubomlska

Luboml is the name of a city which today is in the in Volyn oblast of the Ukraine. Documentary evidence notes that Jews were living in the city as early as 1516. Under King Sigismund II Augustus in 1557 they obtained a privilege which freed them from any jurisdiction except from that of the governor of the province. This privilege also guaranteed them the right of appealing to the king.

In 1558 the Luboml community prohibited the Jews from buying houses and land within the city walls from gentiles, fearing that Jewish homes might be set on fire or the Jews expelled. King Michael Wicniowiecki confirmed the privileges of Luboml Jewry in 1671. The poll tax of 1721 amounted to 833 zlotys, but because of a fire which destroyed much Jewish property in 1729 it was reduced to 544 zloty. At that time 1,226 poll tax paying Jews then lived in Luboml and the settlements under the community's jurisdiction. The 16th-century wooden synagogue was one of the fortress type which served for defense in the eastern regions of Poland. Many synagogues throughout Poland were designed to be defended in case of need. The photograph is of a model of the wooden synagogue in Lutsk in the Beth Hatefusoth (Museum of the Diaspora in Tel-Aviv). Photograph by Michael Horton. Although the Catholic clergy in the town objected to permitting the Jews to build such an imposing structure, they were overruled.



In 1847, 2,130 Jews lived in the city, and by 1897 there were 3,297 (73% of the total population). In 1921 there were 3,141 Jews (94% of the total population) in the city and 5,604 (10% of the population) in the surrounding area. The city was lovingly called Lubomlska by the Jewish inhabitants.

Wine and spirits was always one of the occupations allowed for the Jews. Jews were permitted to operate inns or taverns and wine was necessary for prayer. An unusual label attesting to this is illustrated. It advertises a kind of pepper vodka refined and manufactured in Lubomlska by M. Razzman and K. Kopelzion, two Jewish partners. The seal on the label is of a rampant lion with his front paw on top of a liquor bottle. The Yiddish writing certifies the liquor is Kosher for Passover.

The German army entered the town on Sept. 17, 1939, but, according to the German-Soviet agreement, it withdrew after three days when the Red Army entered the town. At the outbreak of the German-Soviet war Nazis occupied Lubomlska, removed the Jewish population to the fields and nearby villages, and burned part of the town. A series of pogroms later took place in which thousands of Jews were killed. Altogether, all of the 10,000 Jews from Lubomlska and its vicinity were killed in the town and the surrounding woods. After the war, the Jewish community was never rebuilt. This label is the surviving memento from Lubomlska.



More on Medicine in Israel

Roots, berries, leaves, resins, twigs, and flowers have not only healed us for thousands of years, they have also led scientists to many modern drugs. Foxgloves, willows and poppies may look therapeutically unpromising in the garden, but digitalis first came from the foxglove, aspirin from willow bark, and a range of opiates from the poppy. These are just three in a medicine chest bulging with drugs from natural sources, from antibiotics through synthetic tranquilizers to the powerful anticancer drugs.

The pendulum is swinging back with researchers and pharmaceutical companies researching traditional remedies with increasing enthusiasm.

Israel has some 3000 different native plant species, many of them with long traditions of medicinal use among Bedouin, Druse, Galilee Arabs, and Middle Eastern Jewish communities, according to Dr. Sarah Sallon, head of the Natural Medicine Research Unit at the Hadassah Hebrew University Medical Center in Jerusalem. Like 90% of Israel's plants, however, they have never been scientifically tested. Sallon feels Israel has a treasure trove of native and folk medicines waiting to be tested.

Much of traditional Bedouin medicine has been preserved with the recent publication of a book by Dr. Aref Abu Rabia, a Bedouin anthropologist whose life was saved 25 years ago by Bedouin folk medicine. For kidney problems alone, he claims there are 15 natural treatments, utilizing everything from herbs to sheep or goat gallbladder. He is scheduled to speak at a conference on nephrology in Jerusalem.

Some natural remedies are more appetizing than ungulate organs. Three simple glasses a day of freshly squeezed orange juice can inhibit the buildup of fatty plaque that clogs arteries, leading to heart attacks and strokes, discovered Professor Berry, of Hadassah's Human Nutrition and Metabolism Department. His research was the first to show a clear effect of vitamin C on levels of low-density lipoprotein.

Want to fight off infection naturally? The fruit bowl may be the answer. Cranberry juice, folk medicine's favorite remedy for urinary tract infection, received its first scientific evaluation at the Weizmann Institute of Science in Rehovot, when molecular biologist Prof. Nathan Sharon showed it prevents key bacteria from sticking to the urinary tract. Probably the only effective remedy for flu comes from fruit, in this case, the black elderberry. Its secrets were unraveled at Hadassah by urologist, Dr. Madeleine Mumcuoglu, and it is now sold worldwide as Sambucol.

Vegetables have as much to offer as fruit. Garlic has long been known to pack a powerful punch against infection and is being studied at the Weizmann Institute. Cabbage, broccoli and radishes seem linked with a lower incidence of breast cancer, according to Prof. Shmuel Hanai of the Technion's Faculty of Food Engineering and Biotechnology. And epidemiologica data show lower incidence of breast cancer in women who eat a lot of tomatoes.

The medicinal value in seaweed is being studied for effective antiviral treatment, as in herpes, also as a treatment for reducing friction in joints.

Replacement of living bone with coral, which is absorbed by surrounding tissue, forming regenerated bone is under serious study.

Tibetan medicine is under serious study. Their medicines have been used for 2000 years and have been kept rather secret until now. Hadassah doctors are doing much researching this area.

From herbs to pomegranates, from goat gallbladder to corals, a wealth of cures exist in nature. Increasingly, Israeli researchers are tracking them down and unraveling their chemical codes in the heartfelt hope of putting better, easier and faster medicines onto pharmacy shelves.

Israel's 47th Anniversary Independence Coin, issued in 1996, was based on the theme of Medicine in Israel. The reverse of the coin featured medical symbols. A menorah with a snake, the international symbol of medicine wrapped around it. To the right, a test tube and cross section of the chambers of the heart. To the left, a medical syringe and a diagram of a DNA molecule. In the upper portion, along the circumference, "MEDICINE IN ISRAEL" appears in Hebrew and English. Perhaps a new medicine coin could be issued with roots, berries, leaves, resins, twings and flowers.



Jewish History in Augsburg

Augsburg is a city in Bavaria, Germany and was the capital of the districts of Swabia and Neuberg. According to tradition the Jewish community in Augsburg originated in the Roman period making it one of the oldest Jewish communities in Germany. Records from the second half of the 13th century show a well-organized community, and mention the Judenhaus (1259), the synagogue and cemetery (1276), the ritual bath house, and "dance house" for weddings (1290).

Of interest is the medieval seal of the congregation, with its inscription partly in Hebrew and partly in Latin, surrounded by a two headed eagle and with a conical Jewish hat above.

The chief occupations of the Jews were moneylenders but trade in wine and meat was also permitted with certain limitations. The Augsburg municipal charter of 1276 deciding the political and economic status of the Jewish residents, was adopted by several cities in south Germany. Regulation of the legal status of Augsburg Jewry was complicated by the rivalry between the Episcopal and municipal powers. Both contended with the emperor for jurisdiction over the Jews and enjoyment of the concomitant revenues.

In 1316 the Jews of Augsburg must have been affluent for the city of Munich mortgaged its revenue to them for six years. Thirteen years later, the revenues from the Jews were pledged by the Emperor to the Counts of Octtingen. In 1364, the council of Augsburg acquired possession of them. As the city owed large sums of money to the Jews, to liquidate them, they instituted forced loans. The bishops debts to the Jews were canceled by Charles IV. The emperor demanded 10,000 gulden from the Jews in 1373. In 1384, they had to pay to the council 22,000 gulden. In 1385, King Wenzel canceled all debts owed to the Jews.

Until 1436 lawsuits between Christians and Jews were adjudicated before a mixed court of 12 Christians and 12 Jews. In 1298 and 1336 the Jews of Augsburg were saved from massacre through the intervention of the municipality. During the Black Death (1348-49), many were massacred and the remainder expelled from the city. The emperor granted permission



to the bishop and burghers to readmit them in 1350 and 1355, and the community subsequently recovered to some extent. Later, however, it became so impoverished by the extortions of the emperor that the burghers could no longer see any profit in tolerance.

In 1434-36 Jews in Augsburg were forced to wear the yellow badge, and in 1439 the community, then numbering about 300 families, was expelled. The gravestones in their cemetery were used in the construction of a city hall. The Augsburg town council paid Albert II of Austria 900 gulden to compensate him for the loss of his servi camerae. Thereafter Jews were only permitted to visit Augsburg during the day on business. They were also granted the right of asylum in times of war.

In the late Middle Ages the Augsburg yeshiva made an important contribution to the development of a method of study and analysis of the Talmud. An organized Jewish community was again established in Augsburg in 1803. Jewish bankers settled there by agreement with the municipality in an endeavor to redress the city's fiscal deficit. In practice, the anti-Jewish restrictions in Augsburg were eliminated in 1806, with the abrogation of the city's special status and its incorporation into Bavaria. The new Jewish civic status was not officially recognized until 1861.

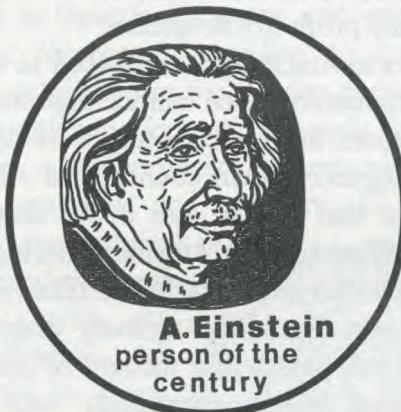
In 1871 Augsburg was the meeting place of a rabbinical assembly dealing with liturgical reform. The Jewish population increased from 56 in 1801 to 1,156 in 1900. In the inflationary period following Germany's defeat in World War I, the city was compelled to issue notgeld to serve as currency. Illustrated is a 50 pfennig coin of the city of Augsburg.



The Jewish population numbered 900 in 1938, when the magnificent synagogue, dedicated in 1912, was burned down by the Nazis. During World War II the community ceased to exist as the result of a series of deportations, that of April 3, 1942, numbering 128 persons, being the largest. In the immediate postwar period, a camp was established there to house displaced Jews.

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CLUB BULLETIN

DONNA J. SIMS N.L.C.

Editor

P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442



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INS OF LONG ISLAND — Due to unforeseen events, there was no meeting held in January. For the February meeting, the study topics were: Tu B'Shevat and Presidents of Israel. Included in INSLI's newsletter: Falafel is a very old dish which originated from the Copt sect in ancient Egypt. Following the establishment of the State of Israel, it became a very popular dish by all of the country's varied populations. It is sold at street stands, cafes and upscale restaurants. Not only is it so very popular in Israel, but falafel has also become a favorite of the entire western world (in my opinion, none can even come close to those made in Israel at the corner street stands).

INS / ICC OF LOS ANGELES — Yaakov Mead was the speaker at the February meeting, coinage of Israel his topic. This group meets the third Thursday of the month at the Jewish Community Center beginning at 7:30 p.m. Officers are: Sagi Solomon, Executive Director, Mary Yahalom, secretary-treasurer and Avi Elias is newsletter editor, exhibit and door prize chairman.

**YOUR CLUB NEEDS YOUR ATTENDANCE AT MEETINGS
AND YOUR PARTICIPATION**

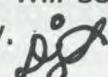
INS OF MICHIGAN – Show and Tell was the program theme at the February meeting, items would include numismatics with a Jewish theme, books, another hobby item, a unique vacation spot and maybe even a very unusual family item.

INS OF NEW YORK – Exhibit topics for the February meeting were: letter - "P"; topic - lily; calendar items - Shevat-Tu B'Shevat, Shabbat Shira, Lincoln's and/or Washington's birthday, and Shabbat Shekalim. For March, exhibit topics were: letter - "Q", topic - Temple, calendar items - Adar - Shabbat Zakhor and Adar - Purim. The challenge is to bring one numismatic item with all three categories.

BUY / SELL / TRADE – [Want to Sell] Collection of Israel coins (I am in the process of obtaining a more detailed description of said collection) (1-CM5); and Collection of silver proof coins, mostly dated 1973-1979, 3-pc. Ben Gurion set - gold, proof and BU (2-CM5). If you are interested in any of the above-listed items, or any items in previous issues, please send your inquiry with a SASE to the address shown at the top of the previous page.

MOMENTS IN THOUGHT: A Few Instructions for Life: When you lose, don't lose the lesson; Learn the rules so you know how to break them properly; Open your arms to change, but don't let go of your values; Remember that silence is sometimes the best answer; Judge your success by what you had to give up in order to get it; Share your knowledge - it's a great way to achieve immortality. Once a year, go someplace you have never seen before (Authors unknown).

COMMENTS FROM DJS: Heard from Florida and NY this time. All correspondence is up to date. Summer will soon be upon us (what a winter, huh?). Be well, be happy.



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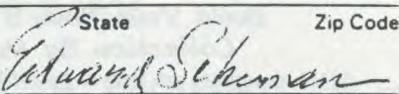
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